

Second Requirement

Walk in his ways, Deut. 10:12.

Ten things about God's ways:

- 1 The way of holiness, Isa. 35:8.
- 2 The narrow way, Matt. 7:13, 14.
- 3 A pleasant way, Prov. 3:17.
- 4 The way of wisdom, Col. 4:5.
- 5 The way of love, Eph. 5:2.
- 6 Walking in the Spirit, Gal. 5:16.
- 7 Walking in Christ, Col. 2:6.
- 8 Walking honestly, Rom. 13:13.
- 9 Being guided, Isa. 30:21.
- 10 In His steps, I Pet. 2:21.

Let all with the leader repeat Isa. 2:5.

Why is God's way best?

Which is easiest, God's way or ours?

How may we know God's way?

Third Requirement

Love God, Deut. 10:12; Ps. 122:16; Ps. 145:20; Matt. 22:37. The promise for those who love God, Rom. 8:28. (Let all commit it.) How is love to God manifested? I John 4:20, 21. How is love to man manifested? I John 5:2.

Fourth Requirement

Serve God, Deut. 10:12; Josh. 24:15. How are we to serve God?

Fifth Requirement

Keep his commandments, Deut. 10:13. Can we love God without keeping his commandments? John 14:21.

All God's requirements are for our good, Deut. 10:13; Matt. 19:29; Ps. 1:6.

All belongs to God, Deut. 10:14; I Cor. 6:20.

Are God's requirements reasonable? Rom. 12:1.

Are God's requirements hard? I John 5:3.

What is the measure of our duty? Luke 12:48.

Something required of all, I Cor. 4:12.

C. F. YODER.

The Noble Art of Self-Defense

Selected

"Do you think it would be wrong for me to learn the noble art of self-defence," a religiously inclined youth inquired of his pastor.

"Certainly not," answered the minister; "I learned it in youth myself, and I have found it of great value during my life."

"Indeed, sir! Did you learn the old English system or Sullivan's system?"

"Neither. I learned Solomon's system."

"Solomon's system?"

"Yes; you will find it laid down in the first verse of the fifteenth chapter of Proverbs 'A soft answer turneth away wrath.' It is the best system of self-defence of which I know."

*Sisters' S. C. E.**From the Field*

The trip to the fort referred to at the close of my last letter proved a very interesting drive. What is known as the Fort is an enclosure, between two mountains, of a narrow strip of farm land, twenty miles long and from two to three miles wide. At either end the two mountains meet, leaving barely space enough for a small stream or a driveway. In the early history of Virginia tribe of Indians lived in this secure home; later a settler took up his abode here and held it long as his fort.

In crossing the mountain one follows a zizzag course, the road winding back and forth on the steep side of the ridge until the top is reached; then the sharp turns are continued down the other side. The greater part of the ten miles consisted of this kind of a road. On account of the extreme roughness after the heavy rains, the drive would have seemed twice as long but for the new and delightful scenery. Let me describe for you just one point of interest, then I'll take S. S. C. E.

When about half way up the mountain side Brother Barr called my attention to the beautiful little valley lying below. Beauty indeed. Of all the different sceneries in my travels thus far, this was the prettiest. The horse-shoe bend railroad in Pennsylvania seems strange and beautiful, but, here, on a long stretch of lovely green, lay, side by side, seven pretty horse-shoe bends. They are formed by the Shennadoah river slowly gliding, like a serpent, thru the valley. It is almost equal to fourteen short rivers running parallel across the green meadow land, with the lovely well kept farms rising gradually from the opposite side.

Arriving in the fort, I found a very kind-hearted willing people who gave me a most hearty welcome. The services, Saturday evening, served to prepare us for the all-day-meeting Sunday, which was held in a shady grove. Before the morning service was over the pastor Brother Shaver arrived and he did much toward effecting a strong S. S. C. E. organization in the afternoon. He himself did the soliciting and the result was thirty-two members. The collection amounted to \$2.70. The time was too short to do anything with the pledges, as Brother Shaver had another church for me at night, Round Hill fifteen miles away and that mountain to recross.

We stopped at his home long enough to change horses and eat supper. Then the Doctor and Sister Mollie accompanied us to Round Hill.

She is one of the quiet workers, but whose interest in the S. S. C. E. never flags. The people at this place are a part of the Maurertown congregation and one of the objects of the meeting was to get all the members interested in the Maurertown and general S. S. C. E. The offering was \$1.78 and six of the members of this Society took pledges for the theological fund. Brother Hockman gave a fifty-dollar endowment for the College.

Tuesday I went back to St. Luke's to remain three nights. This time the weather was almost perfect: lovely, cool moonlight nights. We organized with thirty-five members making this the largest society that I have yet helped to organize. The pastor, Brother Wisman, just before my coming, preached a sermon on the importance of making the best use of our talents. You see the effect. Other noble young workers did what they could to interest the more indifferent, and thus it was not the largest

society, but one of the easiest to organize. Brother and Sister Haun whose home is open to me every time I pass thru Woodstock, also gave to the work the benefit of their influence. The free-will offering was \$2.71 and the pledges will be reported in the treasurer's column later.

The pastor can do much towards making the S. S. C. E. successful in her efforts.

We are very desirous to have a full financial report of the years work at Conference. Sister President, have your dues been sent in? "The King's business requireth haste." I was glad to notice in Brother Kerr's letter that the Bryan S. S. C. E. is not a small factor in their church.

I am closing my letter at Brother Spiggle's near Reliance after spending the night with them. On account of sickness and busy times, no appointment was made. Sister Spiggle gave her pledge for the support of the Bible department. Send mail to Ridge-ly, Md.

VIANNA DETWILER.

Woodstock, Va.

Making Things Sunshiny

Sunday School Times.

Have you ever had your day suddenly turn sunshiny because of a cheerful word? Have you ever wondered if this could be the same world, because some one had been unexpectedly kind to you? Do you remember, as a child, how excited you were because some one gave you a little present, and how you always had a feeling of admiration and affection—selfish, perhaps, but real—for that generous friend? You can do the same today for somebody. It is only a question of a little imagination, a little time and trouble. Think, before you finish this paragraph, "What can I do today to make some one happy?" Think now! Old persons, children, servants—even a bone for the dog or sugar for the bird! Why not?

"She doeth little kindnesses,
Which most leave undone or despise,
For naught that sets one heart at ease,
Or giveth happiness or peace,
Is low esteemed in her eyes."

*Christian Life**Break, Day of God!*

HENRY BURTON, D. D.

Break, day of God, O break
Sweet light of heavenly skies!
I all for Thee forsake,
And from my dead self rise:
O Lamb of God, whose love is light,
Shine on my soul, and all is bright!

Break, day of God, O break!
The night has lingered long;
Our hearts with singing wake,
We weep for sin and wrong:
O bright and Morning Star, draw near!
O Sun of righteousness, appear!

Break, day of God, O break!
The earth with strife is worn;
The hills with thunder shake—
Hearts of the people mourn:
Break, day of God, sweet day of peace,
And bid the shouts of warrior cease!